

Staughton's Address
AT THE COLUMBIAN OFFICE,
AND BY DAVIS AND FORCE,
THE ADDRESS
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9th January, 1822.
Rev. Dr. William Sta-
resident of the Institution
25 cents—and a liberal de-
quantities.
2—

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Uniform Edition.

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with the two editions of the
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have been received of Dr. R.
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the American editi-

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Theological Work in the
Let it never
for support in the middle
and generous people
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ng Canes,
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Powders,
on's best Japan Blacking, &
o, Miller's Cough Drops, recom-
mended for Consumptions,
c. Congress Spring Water, a few
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REMOVAL.

SEPH GIBSON has the
informing his friends, both in
and Georgetown, that he has
his Grocery Store from
to Washington City, on the
nia Avenue, adjoining the
n. Walter Jones, and nearly
the Old Theatre, where he
and intends to keep a com-
ment of Groceries and Lard-
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Coffee and Chocolate.

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Indigo,

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ke, &c. With every arti-

stationery line. All of which

ell at small profits for Cash.

wishing to close his old busi-

in Georgetown, requests all

debt to him to make imme-

nt, as it is entirely out of his

grant any longer indulgence.

9—tf.

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O three-story BRICK HO-

useenleaf's Point, adjoining the

of Commodore Rodgers.

s are as pleasantly situated

the city, commanding an ex-

cellent residence for a large fa-

mily. Spacious coach houses

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is a pump of excellent wa-

will be let separately or togeth-

er to a tenant, the terms rea-

sonable. Inquire at this offi-

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OF EVERY DESCRIPTION

NEATLY EXECUTED

THE COLUMBIAN OFFICE

RELIGION

SCIENCE

The Columbian Star.

The Warrior's name,
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind...COLUMBIAN.

I.]

WASHINGTON CITY, SATURDAY MORNING, JUNE 8, 1822.

[No. 19.

E COLUMBIAN STAR,
BLED EVERY SATURDAY,

ANDERSON & MEEHAN,
NORTH E STREET,

WASHINGTON CITY.

—Three Dollars per annum,
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if payment is deferred to a sub-
at period.

volume, in good sheep
handsomely lettered. Subscri-

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Sayre, New-York—Cus-

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invitations and mercies of the Lord
Jesus arrayed before them.

A library consisting already of

upwards of an hundred volumes,

has been established in the school,

and under the care of a most com-

petent and zealous Librarian, is

greatly useful. Both teachers and

scholars hire the books for money

and tickets, and we hope for much

good also to the families into

which they are introduced. To

inspire a zeal for the support and

promotion of missions, and to af-

ford a knowledge of the state of

the heathen, and the efforts that

are making by Christians through-

out the world, we take the 'Guardian'

for our library, and are hap-

py to state it is generally read.

The scholars have united them-

selves together to support a 'Cent

Society,' the proceeds of which are

to be annually transmitted to one

of the Indian Schools under the pa-

tromage of the Board of Missions.

The officers of this juvenile soci-

ety, are chosen from among them-

selves. The whole under the care

of the female superintendent.

They meet once in three months

to review their circumstances, and

to devise new ways of doing good.

On these occasions, all the publica-

tions that can be procured, con-

ting a relation of the state and

progress of the Indian children and

schools are read, and remarks

made to stimulate them to increas-

ed exertions. This society has

been in operation four months, and

10 dollars and 50 cents have been

already received. The female schol-

ars employed in the male, and

in the female department—

aggregate amount recited in

the male department during the

last, is 8,352 verses of Scrip-

ture, 12,625 of hymns, 2,043

of catechism. Two of the young

scholars have recited the

of the New Testament, and

enced recitations from the

secure the retention of those

committed to memory

the exercises of the classes

cluded, if time permits,

children are questioned from

ers some time previously

found much confusion in

of the classes, arise from the

rs being unable to visit those

rs who were irregular in

attendance, to obviate which,

resolved that a Female

and Visiting Society, which

in the congregation, should

ce the interests of the Sun-

school. Accordingly the ab-

scholars are reported to that

the visiting committees of

visit their abodes, and lend

to their families. From the

spice, Pepper, Starch, Root

Indigo,

Dip, and Spermatico Oil.

allow, White, and Brown Soap

ng for sale,

ating Paper, Cartridge do.

ng do. of every kind

ng do.

nk Legers, Journals, Day Bo-

memorandum do. and all other

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Leads, Pencils, Pocket Do-

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grant any longer indulgence.

9—tf.

EXECUTIONS.

CAPITAL PUNISHMENTS.

The following philosophical and eloquent
remarks, are extracted from a long
article on Capital Punishments, in the
Edinburgh Review:

every height, led by other mo-
tive than that instinctive morbid
sympathy, which in its healthy
state, implanted by Heaven, to
make men alive, and active to re-
lieve each other's misery, is then
only shameful, when perverted to
base excitement and vulgar curiosi-
ty in witnessing each other's

that they will be grateful to you
for the insertion of the following
extract. The laudable zeal, which
on many former occasions, he has
evinced for the welfare of the ris-
ing generation, must give addi-
tional interest to his present ef-
fort. The little work entitled "A
Catechism, or Compendium of
Christian Doctrine and Practice,"

which he published some years
ago, possesses uncommon merit. It
is indeed, what it professes to be.
It is so simple, so clear, so happily
adapted to the capacities of the
young, so manifestly drawn

May be able to say with the apostle, "I take you to record this day, that I am pure from the blood of all men: For I have not shunned to declare all the counsel of God." We proceed,

II. "To show that it is equally the duty of parents to govern and restrain their children, as to educate and instruct them.

"This, it will be acknowledged, is very difficult part of parental duty. Particularly, as no specific rules can be laid down, which will apply in all cases: for what might be correct in one case, might be highly improper in another. Some children are easily governed, while others require to be held in as with "bit and bridle."

"There is also a difference in parents as well as in children—Some are naturally mild and amiable, others are fretful and morose; some use too much rigour, and some ruin their children by indulgence.

Those parents are much the happiest, who are enabled to govern with mildness, and yet with firmness and decision; who never determine rashly, but whose word, when once announced, is to be considered as law. There are some persons whose natural disposition is so very kind and obliging, that they hardly know how to cross a favourite child in any thing. Perhaps, at first, they resolve peremptorily, that the child shall not be indulged. But it is more than probable, after all, that their resolution may be shaken, when assailed with sobs and tears, and persevering entreaties. This, if I may be allowed the expression, is a kind of *amiable weakness*: nevertheless, it may ultimately prove fatal, if carried too far.

The caution in our text to fathers, "not to provoke their children to wrath," does not suppose the exercise of unlimited indulgence, lest we should "displease them." But it supposes there may be an exercise of unreasonable authority, maintained chiefly by irritating complaints and threats.

Some parents are unfortunately very peevish and fretful; hence they are led to find fault with almost every thing that is done.—

When this is the case, and children perceive, that whether they do right or wrong, they are sure to be blamed, they will either become angry and froward, or be grieved and discouraged. The effect of such treatment will be to destroy that filial confidence and respect, which children ought ever to feel for their parents.

There is another error too common among those who have the management of children, and which has a direct tendency to destroy the influence of their authority over them. I refer to their perpetually threatening to punish them in case of disobedience; and yet seldom, if ever, carrying these threats into effect. Where this is the case, children will very naturally conclude, that notwithstanding they are so positively threatened, they shall escape with impunity as they have often done before. Such parents seldom correct their children, unless under some peculiar excitement, when their passions are wrought up to a great height; and when they are least of all fit to administer correction. Hence it often happens, that when their passions have subsided, that they are so conscious of having acted wrong, that they not unfrequently, by improper concessions and caresses, wholly destroy what little effect might otherwise have been produced.

It was a very judicious remark of a celebrated general of antiquity, who one day being greatly offended by the conduct of his servant, sternly said to him, "If I were not angry, I would punish you!"

It is alike unwise, for parents to impose unreasonable restraints upon their children; for if they do, they may be sure their authority will be evaded, whenever there is a prospect of doing it without detection. On the other hand, they should never yield any point contrary to their own settled conviction of its propriety, merely from the persevering importunity of a teasing, fretful child. Should this be found to succeed once, you may be sure it will be tried again.

Parents, with the best feelings, are liable to err in this respect. Indeed, it is extremely difficult for a kind-hearted parent, to cross and disappoint the wishes of a pleasant beloved child; especially when assailed by a thousand little winning arts. These are arguments which nothing but a sense of duty can resist.

But parents are not less bound to admonish and restrain their children, than they are to teach and instruct them. If they cannot make them virtuous, they are bound to do what is in their power, to restrain them from being vicious. "Correct thy son, and he shall give thee rest, yea, he shall give delight to thy soul."

What an awful example of unrestrained indulgence is set be-

fore us, in the history of Eli's family! It stands as a warning monument, to all such parents as are inclined to indulge their children in ways which Heaven disapproves.

Inconsiderate young people often blame their parents for restraining them at all. They fancy they should be much happier if permitted to act without control. But an inspired writer has said, "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame." Early indulgence usually marks the first stage on the road to ruin. Hence said the wise man, "Chasten thy son while there is hope, and let not thy soul share for his crying." This is indeed painful work for a tender-hearted parent; but how many, when arrived at mature age, have blessed their parents, for all the kind restraints imposed during the giddy years of childhood and youth!

It is not meant by the foregoing observations, that children are never to be indulged in any thing, however innocent; but we mean, that during their minority, their parents are to judge what is fit and proper. If in any case, therefore, the wishes of the child should run counter to the will of the parent, here authority ought and must prevail, or it ceases. Nor is it to be supposed that all who are brought up in the nurture and admonition of the Lord, will prove virtuous and good. Some, we are pained to say, who have had every advantage of a pious and godly education, become profligate, and bring ruin upon themselves, and sorrow and distress upon their parents. So, on the other hand, some who have enjoyed few of these advantages, have nevertheless been led to shun the paths of folly and vice which example had marked before them, and to walk in the ways of virtue and righteousness. But both of these cases are to be considered as exceptions to a general rule, rather than the natural result. If, therefore, children must and will be miserable, let parents endeavour by all means to be innocent. We hasten,

III. To consider the vast influence which example has, in forming the characters of young persons.

Example, whether good or bad, exerts a surprising influence over the minds of youth. It is both natural and proper that it should be so. Hence if parents, by their daily walk and conversation, manifest a total disregard to religion, will not children be led to suppose it can be of no immediate concern to them? Will they not hence feel safe in trifling with its most sacred requirements? If they perceive that the Bible is seldom if ever read by their parents, will they not conclude, that it must be an uninteresting book, merely from its being so entirely neglected?

A uniformly pious example, can never fail of exerting a salutary influence in forming the moral character of children. But the profession, and even the practice of religious duties, will produce no favourable effect, if accompanied with an irreligious or vicious life. Thus in regard to our social relations, if parents so far forget the respect they owe themselves as to indulge in domestic broils and contentions, and treat each other with unkind and disrespectful language, they must expect their children to treat them and each other, in the same manner. Or should children possess different feelings, the thoughts of home, must always bring with it a train of unpleasant recollections.

If heads of families indulge in vulgar, profane, or obscene language, they must expect their children to be vulgar and unamiable. But when parents "walk as heirs of the grace of life," and love and friendship run through all their actions, their example must have a happy influence in forming the temper and conduct of their offspring. From a family thus brought up in the fear of God, a behaviour the most amiable and lovely may be expected.

Parents, by their example, may also, even without intending it, teach their children to be dishonest. If in their intercourse with mankind, they are perceived to prevaricate, or withhold part of the truth, with a view to gain an undue advantage in a bargain, they teach their children to prevaricate and be dishonest.

It was a very just remark of a wise king of Lacedemon, "That nothing should be taught children but what may eventually be useful to them." I would venture to add, that parents should never do, or say anything before their children, which it would be improper for them to imitate. Let the sentiment be deeply engraven on all our hearts, that our daily example may have an influence which will affect the character and happiness of our children, not only in the present world, but through eternity."

MISSIONARY.

FOREIGN.

SANDWICH ISLANDS MISSION.
The Journal of the Missionaries at these Islands, to Nov. 12, and several letters, have been received. The prospects of the Mission were encouraging. The missionaries were advancing in the study of the language. King Tamoree had assured them of his willingness to institute the general observance of the Sabbath. The following is an extract of a letter from Thomas Hopoo, who, it will be recollect, was educated at the Foreign Mission School, at Cornwall, (Con.)

Woahoo, May 3, 1821.

My Dear Friend—Ever since we left that favoured country, every day seems to convince me of the necessity and happiness of a close walk with God. And O, let us be always trusting in God and praying to him; and there is no doubt but he will hear and bless us with heavenly blessings in Christ Jesus our Lord.

Permit me to inform you, dear sir, that we are much pleased with the kindness and benevolence of the king Reho-reho, and the king of Atooi, Tamoree, to the mission family so far. And we still hope that God, who is in glory, will abundantly reward these kings for the good which they do to us. And may you and we ever be united in our prayers to the God of heaven, at a throne of mercy, for the kings Reho-reho and Tamoree; so that they may be brought before the great Jehovah their Maker. Yea, I need that God would make these men good, that they may turn from their vanities.

There is in me a strong hope for the prospects of usefulness, which open themselves before me. May they cheer and raise your hope still higher, while you are in that Christian, favoured land, and fill you with holy gratitude to Him who made the mankind. And O, may I have grace of the Lord Jesus, in order to improve every hour of my time to the service of the living God; and to maintain holiness and honesty of conduct, which shall recommend the blessed gospel of Christ, that very gospel which I sincerely wish to proclaim to my poor countrymen. Truly Owyhee idols are no more seen. They are all burned in the fire, except one; that is a singing god. I think there is nothing wanting in the Sandwich Islands, but to call on the friends of Christ to take their sickles.

One thing more I would really make known to you; that is, we three natives are wishful, and faithfully look to you for support. We need very many articles of clothing in this country. In a few years to come, perhaps, our clothes, which are now on our backs, will be gone.

Still let us keep close to the throne of grace, and keep our eyes still upon the Lord while we live; and when we come to die, then shall we in glory meet, to part no more.

Your affectionate friend,

THOMAS HOPOO.

SWITZERLAND.

German Evangelical Missionary Society.

The object of this institution in

times past, has principally been

to furnish missionaries for other

societies. Recently, however, its

friends and patrons have enlarged

their plans, and embraced new

objects. They design to establish

and maintain missions themselves;

and if they have many such men

among them as the BARON DE

CAMPAGNE, (whose two donations

to the Board, it will be remem-

bered, amount to \$376,) they will

easily accomplish their object.

They have instituted a society,

and given it a name, which seems

well to comport with its charac-

ter. They call it, the Evangelical

Missionary Society. Auxiliaries

have sprung up in Germany, Swit-

zerland and France.

This Society celebrated its first

anniversary at Basle, on the 20th

and 21st of June, 1821.

After a sensible and somewhat

lengthened introduction, in which

a retrospect is taken of the past,

and encouragements are drawn

from the course of divine Prov-

idence, the report proceeds:

"If we cast our eyes over the

distant regions of the earth, it

must increase our joy and thanks-

giving to find, that several of our

beloved young men, educated in

our Mission School, are already

at work: some in the wide fields

of heathen India; some, in the

great harvest of the Asiatic isles;

some, with the gospel of Christ,

are wandering over the desolate

heaths of the Black Sea; and

others are still dividing the wild

floods of the Atlantic, trusting in

the might and mercy of God, and

bearing, in earthen vessels, a great

treasure to the heathen, who are

anxiously waiting the appearance

of the great God and our Saviour

Jesus Christ.

CLERICAL.

The intelligent Christian will observe with peculiar pleasure any indications that light is breaking in upon Catholic countries; and that the scriptures are circulated and read, in any place, where they have been heretofore kept from the hands of the common people. We are enabled to state, from information of the most authentic character, that the superstitious prejudices of Catholics, residing near the eastern part of the island of Cuba, several hundred miles from the Havanna, are rapidly giving way. A gentleman has recently distributed many copies of the Spanish Testament, and has found the people very eager to receive it. He has accordingly just obtained sixty copies more, from one of the Auxiliaries of the American Bible Society, which he intends to distribute soon. A large portion of the people are able to read; and those who are not able, are very desirous that the word of God should be read to them. Whatever may be the views of the priests, on the subject of the distribution of the Bible, they dare not forbid the people to receive it; for they know they should be disobeyed, in case they imposed any prohibition of that kind.

The people are also beginning to regard some of the ceremonies of the Romish church with less veneration than formerly. The change, in this respect is so rapid, as to be very perceptible in the course of a single year. The priests dare not attempt to compel conformity to established usages, for the reason above stated.

As new fields for Christian activity are opening, labourers should be in a course of preparation for entering them; and ample means should be provided to make the best use of every advantage which Providence may place within the reach of the church.

DOMESTIC.

20th Anniversary of the Baptist Missionary Society of Massachusetts.

On Wednesday morning at nine o'clock, the Rev. Jonathan Going preached at the Meeting House of the Second Baptist Church, the sermon introductory to the annual meeting of the Baptist Missionary Society of Massachusetts.

After the delivery of this discourse, the Rev. Daniel Sharp, Secretary of the Society, read the Annual Report. Its contents were

highly interesting, as it manifested that the labours of the Society and its Missionaries had not been in vain. Churches had been constituted, the decaying energies of others had been revived and encouraged, and in different sections of our country one hundred and sixty-three had been baptized by the Missionaries in the last year, of such as gave striking evidence that a work of grace had been wrought in their hearts. Some remarkable instances of gratitude to the Missionary Society, from those whose hearts had been comforted by the preaching of Missionaries, were recorded, which gave much satisfaction, and were solid grounds of encouragement to perseverance in the course, which had been owned and blessed by the glorious Head of the Church.

The following officers were then chosen for the ensuing year.

Rev. T. BALDWIN, D. D. Pres't.

Rev. JOSEPH GRAFTON, V. Pres.

Rev. DANIEL SHARP, Sec'y.

Mr. E. LINCOLN, Treasurer.

Trustees.—Rev. Elisha Williams, Lucius Bolles, N. W. Williams,

Stephen Gano, Ebenezer Nelson, Stephen S. Nelson, George Keeley, William Gammel, Charles Train, Bela Jacobs, Francis Wayland, Jr., Dea. Hezekiah Lincoln, Levi Farwell, James Loring.

RELIGIOUS.

FROM THE NEW-HAVEN RELIGIOUS INTELLIGENCER.

REVIVALS.

In Norwalk, Con. there is quite a hopeful revival recently commenced. About 30 are numbered already as fruits of its saving power. In Greenwich and New Canaan, it is also believed that God has begun the work of grace.

Extract of a letter from the Editor from Jefferson N. Y. May 11, 1822.

God has appeared in a glorious manner to build up Zion here. The influence of his holy Spirit has been experienced by us in a very interesting manner. The work commenced in the month of March. The beginning of the work was among the males between 30 and 50 years of age, and some of the most stubborn in society, since which it has prevailed over the society, and almost all classes.—The number indulging hopes is between 70 and 80. The anxious souls are about 50 in number. Fifty-five persons have been propounded for admis-

sion into the church. The features of this revival are in several respects interesting and remarkable.

Extract of a letter to the Editor, dated Morristown, N. J. May 12.

JEHOVAH is marching through this town with majestic sway, rescuing rebels from the power of the prince of darkness, and frustrating his plans for their destruction. Perhaps 200 or 250 sinners are trembling and inquiring with anxious solicitude what they shall do to escape the frown of an angry Judge. The work has been manifested about five weeks, the number of conversions is not known, neither is the number of the anxious. The work is not confined to age or sex, those of from 12 to 70 years, have been, to human appearance, made the trophies of victorious Grace. God grant that this marvellous work may spread and prevail until the whole earth shall be illuminated with the heart-cheering, soul-enlightening rays of Gospel light. May this be your prayer and the prayer of all who love the appearing of the great head of the Church.

Extract of a letter to the Editor, dated Springfield, May 14.

My Dear Sir,—I send you the following account of what the Lord has done for this place, within about a year past by the outpouring of his Spirit. For years, I have been told, professors here have been cold and inactive; appearing to possess the form of godliness, but very little of the power. Yet here were some faithful souls who wrestled with God

FROM THE FAMILY VISITOR
the persecution of their own
children? Civilized men de-
stroyed us; our ancestors this safety—
were persecuted, doomed to
shambles, to dungeons, and to chains,
they were murdered in cold
blood—the survivors fled to savage
wilderness.

CLOUDS BREAKING.

Priest of the Roman Catholic Church in France, has lately published a valuable work, entitled "The Bible, not for Priests but for Kings and People." A Priest, not Roman Catholic, Christian Catholic." A prominent religious periodical Magazine is published at Paris, and the for February last, contains a review of this work. The French author speaks in high terms of bold and decided manner in which the author of this treatise exposes the priesthood of the Roman Church. "He rises with an attentive audience and truly Christian character against those men who pretend to serve God, and yet oppose the progress of his word: he condemns them of the greatest ignorance, or accuses them of knavishness, by comparing them to the unlearned priests of the mysteries of Christ; having one doctrine for people, and another for them-selves."

To permit the people to read the Bible, is to show them how they have been deceived; to furnish them light, whilst their leaders subsist only by favour of darkness. In like manner, the pius IV. Sextus V. Clemente Julius III. Urban VIII. and Benedict XI. have all interdicted the use of the Bible by their hands at the commencement of the year, the amount to \$5,566 45 cents in expenditures to \$5,320, leaving a balance in the treasury on May 18, 1822, of \$333 80.

ON THE BALTIMORE MORNING

CLUB.

The Indians.—An opinion is going the rounds, that the attempt to civilize them is unavailing, and opposed to the interests of the country. Managers that there are 72 schools, 754 learners, 190 teachers, and 100 Scripture illustrations, class books and class papers, 2000 blue and red tickets from the Treasurer's office, appears that, including all the money received during the year, the amount to \$5,566 45 cents in expenditures to \$5,320, leaving a balance in the treasury on May 18, 1822, of \$333 80.

MEMORY OF NEWS.

FOREIGN.

intelligence that sheds any light on the affairs of Europe has received during the past month.

Some reports that represent the difficulties between Russia and Turkey as a train of events, the natives of the forest, and the present hour, they have suffered little more than treacherous plunder and deception, in the end misery, conflagration, corruption, in war. They have forsaken the vices of the world, but they have been more accomplished, that we find suggestions of this kind in common share of incredulous anything is, in a certain sense, possible to a man resolved nothing. We say at least, the experiment is worth making.

The Indians have hitherto made acquaintance with but more than the vices and civilization, it is at least part to them now, some lessings and benefits. The end crying misery, appears, that almost from the overview of our countrymen, the natives of the forest, and the present hour, they have suffered little more than treacherous plunder and deception, in the end misery, conflagration, corruption, in war. They have forsaken the vices of the world, but they have been more accomplished, that we find suggestions of this kind in common share of incredulous anything is, in a certain sense, possible to a man resolved nothing. We say at least, the experiment is worth making.

The loss of the packet ship *Alliance*, captain Williams, of New York, mentioned in our last, is fully detailed in the papers received. Considerable property has been recovered from the wreck. Besides the box of gold mentioned in the following account, a second box of specie, amounting about \$20,000, has also been saved. Bills to an amount on London and different parts of the continent, have been found, and will be bestowed slowly and reluctantly. The sum, it is said, was about 20,000 dollars.

The following passengers went out in the Albion, besides two ladies from Philadelphia, whose names were not mentioned on her departure:

In the Cabin.—General Count Lefebvre Desnoettes, under the name of Gravez, and Mr. Chabut, his nephew, of Paris; Mr. Lemercier, New Orleans; Mrs. Mary Fye, do; Miss Powell, of Canada; Major Gough, of the British army; Wm. Proctor, New York; William H. Dwight, Boston; G. W. Raynor; Mr. Bendix; Photolite Delpla, Bordeaux; Victor Melisso, Paris; G. H. Clark and lady, Albany; Col. Prevost; Alexander M. Fisher, Professor of Mathematics in Yale College; Rev. G. Hill; John Gore, North Carolina; Wm. Overhart, Pennsylvania, and A. B. Converse and N. Ross, both of Troy.

Steerage.—James Baldwin, Stephen Chase, Dr. Carver, Mary Hirst, Mary Brewster, Mr. Harrison.

In addition to the above afflicting shipwreck, the following distressing losses are mentioned in the Liverpool Courier:

H. B. M. ship *Confiance*, MORGAN, was lost on the S. W. coast of Ireland, near Mizzen Head, the 22d April, and every soul perished.

Capt. Morgan was lieutenant on board the Endymion, during her rencontre with the American frigate President, and the account adds, was promoted for his gallantry on that occasion.

In the same gale, the Sandwich Packet, from Milford, and the barque *Esther*, from Charleston, were also lost near Wexford, and the captain, two mates, and five hands of the Esther perished. Every soul on board the Sandwich, ten in number, perished, there being no passengers.

The ship Mohawk, LAWTON, from New York to Newry, was also lost on the Bar at Castlemain Bay—crew saved.

MISCELLANEOUS ITEMS.

Naval.—Letters from Valparaiso, dated the 19th and 26th of February last, state that the United States ship Franklin, of 74 guns, Captain Stewart, was in that port, and that the frigate Constitution was expected from Lima.

confusion. The vessel soon went to pieces, and of the crew and passengers, only six of the former and one of the latter were saved.

The mate was among the preserved, and that preservation was almost miraculous. He was thrown on a cliff by a wave, and had succeeded in climbing to the top of it, when another took him off. He was thrown back again, and was more fortunate; but his appearance bespeaks the sufferings he endured from the beating of his body against the rocks. He is dreadfully bruised.

Several of the bodies have been washed ashore, and Jacob Mark, Esq. the American consul at this port, having repaired to the scene where the wreck took place, immediately on learning the melancholy intelligence, has done every thing befitting his situation, and a man of humanity, under the circumstances. He has provided coffins for the bodies, and caused them to be interred with their respective names affixed, having first had the mate to point them out, in order that if the families of any of them should wish hereafter to have the bodies removed, they may be enabled to do so. Mr. Mark's conduct is in every respect praiseworthy; and he has taken measures for the protection of every thing that has been washed ashore, as well as for securing any thing that may yet be recovered. Among the property already found is a box of specie, and among the bodies washed ashore, is that of the French lady; when first discovered by some respectable persons it was entirely naked. She was extremely beautiful. It is mentioned to us as a fact, which ought to be mentioned, that a country boy, who saw the body, took off his outside coat and covered it; and it is related of others of the country people, that they also took off their warm clothing, and put them on the unfortunate, and nearly half perished part of the crew that escaped. While there are so many to censure and condemn their crimes, let them, at least, have justice rendered to their good qualities.

A great number of bills, drawn by the British officers in America on Greenwood and Co. army agents, in London, and on other persons in England, have been also washed ashore. Mr. Mark's activity and vigilance have been successful in securing whatever has been saved. Mr. Gibbons, the agent for Lloyd's at Kinsale, has been unweary in his attentions; and whatever the mansion of Mr. Rochfort, of Garretstown, could contribute for the relief of the survivors, has been bounteously administered. It is distressing to be obliged to add to this melancholy event, that, on Wednesday, a boat from Courtmarsherry, belonging, we learn, to a person of the name of Kingston, in which were eight men, in endeavouring to save a piece of the wreck, was upset, and of the eight seven were drowned.

The following passengers went out in the Albion, besides two ladies from Philadelphia, whose names were not mentioned on her departure:

In the Cabin.—General Count Lefebvre Desnoettes, under the name of Gravez, and Mr. Chabut, his nephew, of Paris; Mr. Lemercier, New Orleans; Mrs. Mary Fye, do; Miss Powell, of Canada; Major Gough, of the British army; Wm. Proctor, New York; William H. Dwight, Boston; G. W. Raynor; Mr. Bendix; Photolite Delpla, Bordeaux; Victor Melisso, Paris; G. H. Clark and lady, Albany; Col. Prevost; Alexander M. Fisher, Professor of Mathematics in Yale College; Rev. G. Hill; John Gore, North Carolina; Wm. Overhart, Pennsylvania, and A. B. Converse and N. Ross, both of Troy.

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Letters from the Macedonian frigate dated May 4th, make mention of the officers and crew of that ship as being in perfect health—that of that good ship existing between the British and American officers,—and that the latter were to dine with the former the next day.

The U. S. Schooner Grampus, lieutenant GREGORY, sailed from Havana on the 18th, with a convoy.

Professor Rafinesque makes the North American snakes amount to 115 species. Among these are 10 species of Rattle Snake, 4 species of Copperheads, 12 species of Vipers, and one Moccasin. There are therefore only 27 kinds of venomous snakes, while there are in the United States, 3 species of Adders, 3 of Boas, 7 of Glass Snakes, and above 80 species of Common Snakes belonging to the genus *Crotalus*, all harmless.

The following is Dr. Morse's estimate of the number of Indians in the United States.

In New England nine tribes, 2247 souls. In New York ten tribes, 4,840 souls. In Pennsylvania thirty years ago, three tribes, 1300 souls, in number at this time not known. In Ohio, fifteen tribes, 2,047 souls. In Michigan and the N. W. Territory, thirty six tribes, 27,480 souls. In Indiana and Illinois, 14 tribes, 15,522 souls. Southern Indians east of the Mississippi, twenty tribes 66,487 souls. Total number east of the Mississippi, twenty tribes, 120,283 souls. North of Missouri and west of the Mississippi 13 tribes, 41,350 souls. East of the Rocky Mountains to the Mississippi and between the Missouri and Red river; or west of the Mississippi to the Rocky Mountains, 36 tribes, 105,021 souls. Between Red river and the Rio Grande 42 tribes, 105,021 souls. West of the Rocky Mountains 87 tribes, 145,600 souls. Whole number West of the Mississippi 337,341. Total number in the United States besides about 5000 in Florida, and ten tribes (number not known) inhabiting the Upper Mississippi, 457,642 souls.

THE STAR.

WASHINGTON CITY,
SATURDAY, JUNE 8, 1822.

CITY ELECTION.

The following is the result of the Election which took place in this city on Monday last.

MAYOR.

THOMAS CABRÉT, Esq. was elected for the ensuing term of two years, by a majority of 56 votes.

ALDERMEN.

First Ward.—Henry M. Steiner.
Second Ward.—John A. Wilson.
Third Ward.—John Law.
Fourth Ward.—William A. Bradley.
Fifth Ward.—George Blagden.
Sixth Ward.—Edward W. Clark.

COUNCIL.

First Ward.—Wm. P. Gardner, James Gaither, Alexander McIntire.
Second Ward.—Henry Smith, Francis Coyle, Henry Ashton.
Third Ward.—Walter Clark, Nathan Smith, Peter Force.
Fourth Ward.—George Watterston, John Pic, Elias B. Caldwell.
Fifth Ward.—Griffith Coombe, Edward S. Lewis, James Carlan.
Sixth Ward.—Adam Lindsay, Philémon Moss, John Nowell.

CAPITAL PUNISHMENTS.

On our first page, will be found two articles respecting the effect of public executions. The subject of punishment in general has occupied much of the attention of reflecting men; and the increasing light of knowledge and experience will lead to beneficial reforms in the opinions and practices of communities respecting it.

This result should not be regarded as a matter of trivial moment. Nothing which has a bearing upon the public mind, in imparting either good or bad impulses, is unworthy of attentive consideration.

We are decidedly of opinion, that whenever the interests of society are thought to demand the violent termination of the life of a criminal, a *private* execution would best serve the ends of justice, and even of salutary example. On this subject, we will present a few remarks, which were penned several years ago, but of the correctness of which, as to their general scope, we have since become more firmly convinced:

The effect of capital punishments on the public mind, when rendered familiar by repetition, is rather prejudicial than otherwise. It has been tested by experience, that frequency of executions has not by any means produced a proportionate decrease of crimes. So well are the English government convinced of this, that they have laboured to reform their criminal code, and have substituted transportation as a punishment for crimes which were formerly visited with death.

The following extracts from the testimony given before the House of Commons, by James Harmer, Esq. for more than twenty years Solicitor at the Old Bailey, is important:

"In the course of my experience, I have found that the punishment of death has no terror upon a common thief; indeed it is much more the subject of ridicule among them, than of serious deliberation; their common expression among themselves used to be, 'Such a one is to be twisted,' and now it is, 'such a one is to be hanged.' The certain approach of an ignominious death does not seem to operate upon them; for after the warrant has come for their execution, I have known them treat it with levity. I once saw a man for whom I had been concerned; the day before his execution, on my offering him condolence, and expressing my sorrow at his situation,

he replied with an air of indifference, 'Players at bowls must expect rubbers.'

Another man I heard say, it was only a kick and a struggle, and it was all over; and if he was kept hanging more than an hour, he should leave directions for an action to be brought against the sheriff and others. I have heard others say, that they should kick Jack Ketch in their last moments. I have seen some of the last separations of persons about to be executed, with their friends, where there was nothing of solemnity in it; and it was more like parting for a country journey, than taking their last farewell. I heard one man say (in taking a glass of wine) to his companion, who was to suffer next morning, 'Well, here's luck.'

The fate of one set of culprits, in some instances, has no effect on those who are next to be reported; they play at ball, and pass their jokes, as if nothing was the matter. I mention these circumstances, to show what little fear common thieves entertain of capital punishment; and that, so far from being arrested in their wicked courses by the distant probability of its infliction, they are not even intimidated at its certainty; and the present numerous enactments to take away life, appear to be wholly ineffectual. But there are punishments which I am convinced a thief would dread, and which, if steadily pursued, might have the most salutary effect—namely, a course of discipline totally reversing their former habits.

Idleness is one of the prominent characteristics of a professed thief—put him to labour. Debacchery is another quality; abstinence is its opposite—apply it. Dissipated company is a thing they indulge in—they ought, therefore, to experience solitude. They are accustomed to uncontrolled liberty of action—I would consequently impose restraint and decorum.

And were these suggestions put in practice, I have no doubt we should find a considerable reduction in the number of offenders. I say this, because I have very often heard thieves express their great dislike to the House of Correction, or to the hulks, where they would be obliged to labour, and he kept under restraint; but I never heard one say he was afraid of being hanged. Formerly, before Newgate was under the regulations that it now is, I could always tell an old thief from the person who had for the first time committed a crime. The novice would shudder at the idea of being sent to Newgate; but the old thief would request at once that he might be committed to that prison, because he could there associate with his companions. But since the last regulations, I have not heard of such applications being made by thieves, because they are now as much restrained and kept in order at Newgate, as they are in other prisons."

The chief object of a *public* execution must be its effect as an example. If, therefore, it can be proved that this effect is generally counteracted, it follows that, as we firmly believe, a *private* execution would better answer every purpose intended; would carry more terror to the offenders, and protect the public mind from the evil effects of a public execution.

The influence of habit is proverbial. What we see often, whether pleasing or revolting, soon ceases to afford pleasure, or to excite uneasiness. It is precisely so in this case. In London, an execution is an affair of almost daily occurrence, and is considered generally as a kind of show. The populace assemble as they crowd a theatre, merely to note the bearing of the chief actors in the drama. Pickpockets and others are busily at work in the crowd, undeterred from the very crimes perhaps which have given occasion to the execution. Not long since, a woman in Scotland stole, within sight of the gallows where her son and son-in-law were hanging, a piece of cloth to be used in their interment!

In our own country the same causes will produce the same effects. We are informed by a friend, who was present at the recent execution of Powars, in Boston, that he observed much levity among the crowd; and that large numbers of females crowded to the spot!

Those who know the eagerness with which the ladies of ancient Rome thronged the amphitheatre, to behold the ferocious combats, and speculate upon the suppressed agonies of the gladiators; and the pleasure with which the ladies of Spain now witness the barbarous exhibitions of beasts, will know how to deprecate the effect of executions to blunt the fine edge of moral feeling; to wring, and finally untune even the delicate chords of female sensibility.

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Another effect of public executions is that produced on the criminal himself. It has been proved, that the ambition of making an heroic display on the scaffold has stimulated many a culprit, and baffled the efforts of pious men to make him sensible of his situation. The pulse which beat high in Caesar and Alexander, throbs also in humbler hearts. The reputation of having died with firmness; the desire to be the hero of a ballad, and to have a name treasured up, even in ignominious remembrance, "to point a moral, or adorn a tale," has often proved an incentive to deeds of daring profligacy. This sustaining influence would be removed by private executions. There is something appalling in the thought of meeting the grim messenger, in secrecy and solitude, where the mind is not drawn off by imposing pageantry, nor the courage forced up to the point of firmness by external circumstances. The criminal would have leisure to ponder on his situation—to shudder at the approach of the fatal hour—and to reflect on the realities of judgment and eternity. As an example, it could not be less appalling. We are accustomed to think with horror of the cells of the Inquisition and the Bastile; and we believe it would prove a salutary check to crime, which were the spectacle presented of a condemned criminal, enjoined to

"Gaze on sky, and stream, and plain,
As things be ne'er might be again,"

and conducted to his cell, which might bear Dante's inscription,—"Those who enter here abandon hope." Having bid farewell to the world, the pall of memory, and the imagination left to ponder over the terrors of the still and awful

POETRY.

AMERICAN POETRY.

The following Lines, written by William C. Bryant of Massachusetts, would do honour to any poet. They combine sense and feeling, " married to immortal verse," and disfigured by none of that sentimental mysticism and Della Cruscan glitter, so prevalent at the present time.

TO A WATERFOWL.

Whither, 'midst falling dew,
While glow the heavens with the last
steps of day,
Far through their rosy depths dost thou
pursue
Thy solitary way?
Vainly the fowler's eye
Might mark thy distant flight to do the
wrong,
As darkly painted on the crimson sky,
Thy figure floats along.
Seek'st thou the plashy brink
Of weedy lake, or marge of river wide,
Or where the rocking billows rise and
sink
On the chafed ocean's side?

There is a Power, whose care
Teaches thy way along that pathless
coast,

The desert and illimitable air,
Lone wandering, but not lost.

All day thy wings have faun'd,
At that far height, the cold thin atmos-
phere,
Yet stoop not weary to the welcome land,
Though the dark night is near.

And soon that toil shall end,
Soon shalt thou find a summer home and
rest,

And scream among thy fellows, reeds
shall bend
Soon o'er thy sheltered nest.

Thou'ret gone, the abyss of heaven
Hath swallowed up thy form, yet on my
heart

Deeply hath sunk the lesson thou hast
given,
And shall not soon depart.

He who from zone to zone
Guides thro' the boundless sky thy cer-
tain flight,
In the long way that I must trace alone,
Will lead my steps aright.

MISCELLANY.

FROM THE NEW YORK DAILY ADVERTI-
SER.

WITCHCRAFT.

The following concise history of Witchcraft, as it occurred in the province of Massachusetts Bay, from the middle to near the close of the seventeenth century, is copied from President Dwight's Travels, the first volume of which has just been published. As it is the only connected account of this extraordinary infatuation that we have ever met with, we think it will prove amusing to our readers.

"From the year 1645, when the first suspicion of witchcraft in New-England began at Springfield, several persons were accused of this crime. Of those who were accused, four (to wit, one at Charlestown, one at Dorchester, one at Cambridge, and one at Boston) were executed. For almost thirty years afterwards, the subject seems to have slept in tolerable quiet. But in the year 1687, or 1688, four of the children of John Goodwin, a respectable inhabitant of Boston, united in accusing a poor Irish woman of bewitching them. The accusation was unhappily regarded with an attention which it very ill deserved. Not only did the citizens in the neighbourhood treat the subject as a thing of consequence; but a number of the clergy held a day of fasting and prayer on the occasion at the house of Mr. Goodwin. This unhappy measure gave the affair a solemn aspect at once. The poor woman, who seems to have been stupefied with terror, or be wildered by distraction, was apprehended. An inquest of physicians pronounced her to be of sound mind. In consequence of this decision, she was tried and executed. An account of the whole transaction was published; and so generally were the wise and good, as well as the weak and wicked of this century, convinced of the reality of witchcraft, that we find, not only Mr. Baxter writing a preface to the account, and declaring him who would not believe it to be an obdurate Sadducee, but Glanville publishing the stories of witches; Sir Matthew Hale trying them in the Court of King's Bench; several eminent lawyers laying down rules for convicting them; and several grave clergymen, such as Perkins and Bernard, undertaking to prove the existence, and defining the characteristics, evidences, and boundaries of witchcraft. With all these preparations, it cannot be surprising, that, at a time when the reality of witchcraft had never been questioned, and in a country where it scarcely ever had been doubted, the case of these children should make a deep impression. The same general conviction prevailed everywhere. Every where persons suspected of being witches and wizards were tried, condemned and executed, by the authority of the first tribunals of Europe, as

well as by inferior judicaries. In England more persons were executed, in a single county, than in all the colonies of New-England, from the arrival of the Plymouth settlers to the present time.

The truth, as every intelligent and candid man will acknowledge, is: the existence of witchcraft had never been taken up by the human mind as a subject of investigation.—This capital point had been uniformly omitted; and every inquirer, instead of examining whether there was such a thing as witchcraft, directed all his efforts to determine what were its causes, characteristics, proofs, limits and effects. Where such was the nature of discussions, formed by Statesmen, Judges, Lawyers and Divines; the only proper question concerning this subject must, it is obvious, be naturally and universally forgotten.

Near the close of February, 1692, two girls, about eleven years of age (a daughter and a niece of Mr. Paris, minister of Paris, then Salem village) and two other girls in the neighbourhood, began, as the children of Mr. Goodwin had done before, to act in a peculiar and unaccountable manner: creeping, for example, into holes and under chairs, using many unnatural gestures, and uttering many ridiculous observations, equally destitute of sense and sobriety. This behaviour excited the attention of the neighbourhood. Several physicians were consulted; all of whom, except one, declared themselves unable to assign a cause for these singular affections of the children. This man, more ignorant or more superstitious than his companions, confessed his suspicion that the children were bewitched. The declaration appears to have been decisive. The connexions of the children immediately applied themselves to fasting and prayer; and summoned their friends to unite with them in their devotions. On the 11th of the following March, Mr. Paris invited several of the neighbouring ministers to unite with him in prayer at his own house. It was observed that during the religious exercises the children were generally decent and still; and that after the service was ended they renewed their inexplicable conduct.

A few days before this, an Indian man and woman, servants in the house of Mr. Paris, formed a kind of magical cake; which, like the *mola* among the Romans, was esteemed sacred in Mexico, the native country of the woman; and was supposed by these ignorant creatures, to possess an efficacy sufficient to defeat the authors of the witchcraft. This cake was given to the house dog, as having the common canine prerogative of responding with the invisible world. Soon after the spell was finished, the children, acquainted probably with its drift, and therefore naturally considering this as the proper time to make disclosures, began to point out the authors of their misfortunes. The first person accused was the Indian woman herself; who was accordingly committed to prison; and after lying there some time, escaped without any further punishment, except being sold to defray the expense of her prosecution.

Two other women of the names of Good and Osborn, one long sunk in melancholy, the other bedrid, were next accused by the children; and after being examined, were also committed to prison. Within five weeks, a Mrs. Corey, and a Mrs. Nurse, women of unblemished character, and professors of religion, were added to the number of the accused. Before the examination of Mrs. Corey, Mr. Noyes, minister of Salem, highly esteemed for his learning, piety, and benevolence, made a prayer. She was then vehemently accused by Mrs. Putnam, the mother of one of them, and by several other persons, who now declared themselves bewitched, of beating, pinching, strangling, and in various other ways afflicting them.

Mrs. Putnam, particularly, complained of excruciating distress; and with loud piercing shrieks, excited in the numerous spectators emotions of astonishment, pity, and indignation, bordering upon frenzy. Mrs. Corey was, of course, pronounced guilty, and imprisoned.

The examination of Mrs. Nurse was introduced by a prayer from Mr. Hale of Beverly. The accusation, the answers, the proof, and the consequence were the same.

Soon after her commitment, a child of Sarah Good, the melancholy woman mentioned above, aged between four and five years old, was accused by the same woman of bewitching them, and accordingly was imprisoned.

In the mean time fasts were multiplied.—Several public ones were kept by the inhabitants of the village; and finally a general fast was held throughout the colony. By this successive solemnities the subject acquired a consideration literally sacred; and alarmed and engrossed the minds of the whole community. Magistrates and cler-

gym gave to it the weight of their belief, and their reputation; led their fellow citizens into a labyrinth of error and iniquity; and stained the character of their country in the eye of all succeeding generations.

Had Mr. Paris, instead of listening to the complaints of the children in the family, and holding days of fasting and prayer on so preposterous an occasion, corrected them severely; had the physician mentioned above, instead of pronouncing them bewitched, administered to them a strong dose of ipecacuanha; had the magistrates who received the accusations, and examined the accused, dismissed both, and ordered the accusers to prison; or, finally, had the judges of the superior court directed the first indictment to be quashed, and sent the prisoners home; the evil, in either of these stages, might undoubtedly have been stopped. But, unhappily, all these were efforts of reason, which lay beyond the spirit of the times.

Mr. Paris, Mr. Noyes, and Mr. Hale, believed the existence of the witchcraft in Salem Village, could not be questioned.—That they seem to have been men of a fair religious character must be acknowledged. But, it must also be acknowledged, that both they and Messrs. Hawthorn and Corwin, the magistrates principally concerned, men of good character likewise, were, in the present case, rash and inexcusable.

They were not merely deceived; but they deceived themselves, and infatuated others.—They were not merely zealous, but unjust. They received from persons unknown, in judicial proceeding as witnesses, evidence equally contradictory to law, to common sense, and to the Scriptures. Spectral evidence, as it was termed—that is, evidence founded on apparitions, and other supernatural appearances, professed to be seen by the accusers, was the only basis of a train of capital convictions.—Children, incapable of understanding the things about which they gave testimony, were yet, at times, the only witnesses:—and, what was still worse, the very things which they testified were put into their minds and mouths by the examiners in the questions which they asked. In one case, a man named Samuel Wardwell, was tried, condemned, and executed, on the testimony of his wife and daughter, who appear to have accused him merely for the sake of saving themselves.

Soon after the above examinations, the number of accusers, and by necessary consequence, of the accused also, multiplied to a most alarming degree. To recite the story would be useless, as well as painful. In substance, it would be little else than what has been already said. All those who were executed denied the charge; and finally declared their innocence; although several of them, in the moment of terror, had made partial confessions of their guilt. A considerable number, for the same purpose, acknowledged themselves guilty, and thus escaped death. To such a degree did the frenzy prevail, that in January following the Grand Jury indicted almost fifty persons for witchcraft.

Nor was the evil confined to this neighbourhood. It soon spread into various parts of Essex, Middlesex, and Suffolk. Persons at Andover, Ipswich, Gloucester, Boston, and several other places, were accused by their neighbours, and others. For some time, the victims were selected from the lower classes. It was not long, however, before the spirits of accusation began to lay hold on persons of more consequence. On the 5th of August, 1692, Mr. George Burroughs, who had formerly preached in Salem Village, and after at Wells, in the Province of Maine, was brought to trial for bewitching Mary Wolcott, an inhabitant of the Village, and was condemned. Mr. English, a respectable merchant in Salem, and his wife; Messrs. Dudy and John Bradstreet, sons of the late Governor Bradstreet; the wife of Mr. Hale; the lady of Sir William Phipps; and the Secretary of Connecticut, were among the accused. Mr. English and his wife fled to New-York. Mr. Dudy Bradstreet had already committed between thirty and forty persons for this supposed crime; but being weary and discouraged, declined any further interference in the business. Upon this he was charged with having killed nine persons by witchcraft, and was obliged to flee to the Province of Maine. His brother John, being accused of having bewitched a dog and riding upon his back, fled into New-Hampshire. At Andover, a dog was accused of bewitching several human beings, and put to death.

The evil now became too great to be borne. A man named Giles Corey, had been pressed to death for the refusing to plead; and nineteen persons had been executed. More than one third of these were members of the Christian Church, and more than one half had borne an unblemished character. One hundred and fifty were in prison; two hundred others were accused. Suspense and terror spread through the colony. Neither age nor sex, neither ignorance nor innocence, neither learning nor piety, furnished the least security. Multitudes appear to have accused others merely to save themselves.—Among the accused not a small number confessed themselves guilty for the same reason: for, by a strange inversion of judicial process, those who confessed the crime escaped: while those who protested their innocence died without proof, and without mercy.

While the mischief was thus rolling up to a mountainous size, the principal persons in the colony began seriously to ask themselves where it would end. A conviction began to spread that the proceedings were rash and indefensible. Mr. Hale probably changed his opinion because his wife was accused. The same consideration undoubtedly influenced Sir William Phipps. A respectable man in Boston having been accused by some persons at Andover, arrested his accusers for defamation, and laid his damages at a thousand pounds. In consequence of this spirited conduct, the frenzy in that town disappeared. In other places the distresses, the fair character, and the apparent innocence of many of the sufferers, wrought silently but powerfully on the people at large. At the last special Court of Oyer and Terminer holden on this subject, of fifty who were brought to trial, all were acquitted except three; and these were reprieved by the Governor. These events were followed by a general release of those who had been imprisoned. Thus the cloud which had so long hung over the colony slowly and sullenly retired; and like the darkness of Egypt, was to the great joy of the distressed inhabitants succeeded by serenity and sunshine.

At this period, and for some time after, attempts were made in various places to revive these prosecutions; but they failed of success. It has been said that an inhabitant of Northampton accused another of bewitching him to the honourable Mr. Partridge, a very respectable magistrate in Hatfield. This gentleman, understanding perfectly the nature of the accusation, and foreseeing the mischiefs which would spring from any serious attention to it, told the accuser that, as it was out of his power to try the cause immediately, he would hold a Court at Northampton for that purpose on a specified day of the succeeding week; but that he could now finish part of the business. It was a rule of law he said that the informant should in various cases receive half of what was adjudged. A person convicted of witchcraft was by law punished with twenty stripes. He should therefore order ten of those to the accuser. They were accordingly inflicted on the spot. At the appointed time the Court was opened at Northampton, but no accuser appeared. This confessedly illegal, but exemplarily wise and just administration, smothered the evil here in its birth. Had measures equally wise been adopted throughout the colony, the story of New-England witchcraft would never have been told. From this period the belief of witchcraft seems gradually and almost entirely to have vanished from New-England. There is perhaps no country in the world, whose inhabitants treat the whole train of invisible beings, which people the regions of superstition and credulity, with less respect, or who distinguish religion from its counterfeits, with more universality or correctness.

FROD GARDEN'S ANECDOTES OF THE REVOLUTIONARY WAR.

"It is a tribute of justice due to our Allies, the French, to state, that during our Revolutionary struggle for freedom, they invariably endeavoured to harmonize with our citizens, relinquishing, on most occasions, with distinguished politeness, their own modes and prejudices, to conform themselves to the habits and customs of America. They did indeed carry their desire to please and conciliate to such an extent, that I remember, on one occasion, a French officer being asked by Gen. M'Intosh, (presiding at a Court Martial, and desirous to administer an oath, that his evidence should be given with impartiality,) "Of what Religion he was?" replied very readily—"The American, Sir;" thinking, undoubtedly, that it was a duty to conform as much as possible to the religious opinions of the people in whose cause he had drawn his sword. And this appears the more probable, for time being allowed for reflection, and the question varied, by substituting *what faith*, instead of *what Religion*, he exclaimed—*C'est bien une autre affaire*—*Romain Catholique Apostolique Mon General*.

ADVERTISEMENTS.

To the Benevolent and Humane.

IT has become the painful duty of a parent to make the public acquainted with the unfortunate condition of his son, who has been for some months deprived of his reason, and is at this time wandering through the country, unconscious of his own affliction, and that which is felt by his parents. A long and fatiguing journey was undergone by his father in order to restore him to his home, and to the reason he had lost; but, he fled from him thro' the mountain's rugged cliffs, and disappeared. Trackless, however, as was his path, he was closely pursued, and heard of from the banks of the Ohio until he reached Rockville, in Montgomery county, Md. Any information that can be given of this unfortunate youth would be thankfully received; and he who would have the humanity and the benevolence to accompany him home, and thus restore him to his afflicted parents, shall meet with some other reward besides that of an approving conscience.

B. T. DULANY.

Charles County, Md.

Writing Academy.

Only one month longer, at the Masonic Hall, opposite the Old Theatre.

S. G. DEETH respectfully informs the citizens of Washington that he has reduced the price of tuition from 4 to 2 dollars, for which trifling amount he now offers to instruct any diligent person in the art of writing any system of Penmanship ever taught in America, with ease, elegance, accuracy, and expedition, in the short space of 15 days.

No compensation will be required of my attentive pupils, unless they perfectly establish the hands they undertake. The time will be divided into 30 lessons, of two hours each. Gentlemen and Ladies may write separately, at any hour between sunrise and 10 o'clock in the evening.

A few private families, and a select class of young ladies may be attended, by making early application. An Academy, also, would be cheerfully attended an hour or two in the morning, on the most liberal terms.

May 24—St.

PROPOSALS

FOR PUBLISHING BY SUBSCRIPTION,

A History of all Religions,

AS DIVIDED INTO

PAGANISM, MOHAMMEDISM, JUDAISM AND CHRISTIANITY.

BY DAVID BENEDICT, A. M.

It is proposed in this work to point out the countries where the different denominations reside, and the number of each as far as it can be ascertained, together with an account of their respective *Literary* and *Theological institutions*, their *Missionary*, *Bible*, *Tract* and *School Societies*, and show what denominations take the most active part in the great and successful operations of the present day for the spread of the gospel in the world; with general observations on some of the principal difficulties in prosecuting this great work of labour and love. Also, an account of all the missionaries in the world, with the number of missionaries at each, and the denominations to which they belong. To conclude with a chronological table of the most remarkable events in ecclesiastical history.

CONDITIONS.

1. This work shall be well executed in a duodecimo volume of about 300 pages.

2. It shall be delivered to subscribers for one dollar a volume, bound, and 87 cents in boards.

3. Those who become accountable for nine copies shall receive a tenth gratis.

4. Subscribers' names shall be printed in the end of the work.

N. B. Those who hold subscription papers are requested to return them to the author by the first of January, 1823.

Subscriptions received at this Office.

New Spring Goods.

CLEMENT T. COOKE is now receiving from Philadelphia his recent purchases, comprising a select variety of rich Fancy Articles, and an excellent assortment of British, India, French, and Domestic, Seasonable Goods, which he will sell cheap. Amongst them are the following:

Rich Levantines Gros de Naples Figured Silks, very rich Black and white figured, and plain Satins

Plaid, striped and coloured Florences

Figured and fancy striped Guaze

Zelia Handkerchiefs and Scarfs

Plaid and figured Handkerchiefs

Canton Crapes

Transparent white Velvet

Gimp Trimmings

Crimp'd and plain Italian Crapes

Cambric, Jaconet, Book, and Mull

Muslins

Fancy Muslins and Ginghams

Gingham and Muslin Robes

Silk Suspenders and Elastic Garters

Blue and yellow Naukeens

Cambric Prints, new style

Valencia and Marseilles Vesting

Independent Handkerchiefs

Gentlemen's Leghorn Hats

Thread Lace and Edgings

Figured and plain Patent Net